

Miscellaneous Cabinet.

NON QUO, SED QUOMODO.

VOL. I.] SCHENECTADY, SATURDAY, AUGUST 9, 1823.

[NO. 5.]

Original Essays.

FOR THE MISCELLANEOUS CABINET.
NEWS.

Unbounded in his affections, unwearied in his exertions, untrammelled by difficulties though still within the grasp of Nero's matricidal arm, Paul, at about the same period in which he wrote to the Colossians, penned his epistle to the christians of Philippi. One of the most remarkable things observable in this epistle is, that it gives us the strongest reason to believe that there was found no cause for reproof in the church to which it was addressed. In his messages to the other churches the apostle generally, if not always, mentions some error to be abandoned—some sin to be forsaken—some abuse to be corrected—some custom to be cast off: but in this, his language is love unmingled with rebuke. Whence this so marked a difference? Perhaps it may be said there is no wonder that Paul was peculiarly attached to the Philippians; a people unto whom he was first called to preach by the vision of the Macedonian standing and praying "come over and help us"; a people having among them Lydia, whose heart the Lord opened to receive the gospel; a people that would not allow him to want any comfort while amongst them, and who sent him money immediately on his leaving them, into Thessalonica, and this again and again, and whose care for him flourished again now, while he lay in Roman bonds.*—But these things appear not to afford the ground of that confidence which he entertained of their happy state. He knew they were a people remarkably filled with sympathy for other christians too; *having the same conflict* which they saw to be in him. He knew that they zealously cherished an intimate communion with one another, and that they were at great and constant pains to be informed of the state of the churches abroad. And, strange as some modern christians may think it, *if they think at all upon the subject, he*

I. Says nothing to repress their zeal.

Though they were young christians, having few years experience in the new course of life, he expresses no fears that they will overdo the matters of benevolence and christian fellowship, either in christian communion, in communicating of their substance, or in devoting their labours to the advance of the gospel—on the contrary, he encourages them to continue, by telling them that he makes *request with joy* for their fellowship in the gospel.—Nor,

II. Does he scruple to tell them immediately, in the commencement of his epistle, *all the news* in his power, concerning the state of religion at Rome, lest it should lead to religious gossiping, as some in these days pretend to fear. The triumphs and the trials of the Roman church are set before them among other purposes as motives to their steadfastness—being in nothing terrified by their adversaries; and to such conversation as became the gospel of Christ; taking to himself, at the same time the comfort of the assurance that the knowledge of these things would call forth their prayer of faith—bringing

* Paul's first visit to Philippi was in A. D. 51. He was there again at the celebration of the passover, 58. This epistle was written from Rome, the latter part of 62. He probably visited this church again before his second imprisonment and martyrdom, 63.

upon themselves the supply of the Spirit of Jesus Christ and upon *him* strength to stand fast and to persevere, so that in nothing he should be ashamed, but that Christ should be magnified through him with all boldness, whether by life or by death.

Readers! enquire ye for the ancient paths! search for the old ways! And in your search, be not content to stop at the ways of your fathers, or of your father's fathers. They were uninspired men like yourselves, and many of their customs and some of their tenets were ridiculous and absurd. But search out and understand those ancient paths and those old ways delineated so accurately, and with so much perspicuity by the finger of the Most High.—Search the Scriptures.

FOR THE MISCELLANEOUS CABINET.

Importance of the General Diffusion of Knowledge.

The support of liberal and enlightened institutions depends upon the dissemination of useful information among all classes of society. Accordingly, we find in every age of the world, that nations have risen and fallen with the progress and decline of the mind; that learning and religion—ignorance and immorality, have at separate periods exerted a controlling influence over the intellectual and moral destinies of man, and that, while the one has reared lasting and imperishable monuments, the other has, as if by magic, dissolved institutions respectable in age and imposing in grandeur. Nations have been born in a day, and risen to eminence and power; while others have sunk in endless night, by the distinct effects of these opposite causes.

It may be asserted as incontrovertible, (although knowledge does not imply moral excellence) that vice is the constant companion of ignorance. How marked are the examples in proof of this. The history of the ancient republics speaks volumes. While the helm of government was intrusted to the intelligent politician, and while the dissemination of knowledge was considered as important to the existence of freedom, they flourished; but no sooner did the mad spirit of mobocracy go forth, and give countenance and power to the ignorant, than vice, like a serpent, wound its pliant length around the pillars of the state, and reduced to impotence, and finally to annihilation, the functions of life.

Nor are the governments of modern Europe deficient in examples of the equal march of science and morality. Let the Irish nation tell the sad effects which want of intelligence has had upon her people. Although many of the disasters there experienced, may be traced to her connexion with England, and other political causes, still, if so great a portion of her loyal sons had not been ingulfed in

the gloomy caverns of ignorance, and enervated by the most vicious and immoral practices, (the consequence of this ignorance,) a way might have been provided for her emancipation from the yoke of tyranny, and she might have been exalted to the eminence which the natural vigour of her mind and the sanguineness of her heart so justly deserves. But never need we look to that oppressed nation for the blessings of self government, and the heart-cheering influence of mild, equal and virtuous laws, until knowledge shall have unfolded its treasures to her benighted population.

The government of the United States has, however, more fully established this truth than any other. The whole secret of our social compact lies here. It was the universal intelligence of our people that first gave them a sense of their wrongs, and taught them how to redress them; it was intelligence and virtue, the support of all that is wise in council and brave in arms, that first gave "impulse to the great ball of the revolution"—conducted the minions of power—the slave and the hireling, to Independence; and granted to America the first seat among the nations of the earth.

Here, then, let us pause and ask ourselves this simple question.—Upon what depends our future happiness and glory? Blessed with an inestimable government, wisely administered—with a soil abundant in the rich resources of nature, and with every possible advantage in climate and situation; nothing is left to be supplied but an intelligent and virtuous population. And in this we, in comparison with other nations, are not wanting. Nor do we linger in the march of improvement. The temples of science and religion are daily rising up around us. The philosophy of schools, and the superstitions of Pagan Greece and Rome, are succeeded by pure and unadulterated science, and the worship of the living God. Let us cultivate these as the *summum bonum*; the basis of all liberty, and then may we remain firmly seated in the midst of all our peace and greatness.

REFORMATOR.

Selections.

From the Columbian Telescope.

CLEMENCY.

The quality of mercy is not strained;
It droppeth like the gentle dew from Heaven
Upon the place beneath; it is twice blessed;
It blesseth him that gives and him that takes.

SHAKESPEARE.

No virtue, within the whole range of the moral duties of man, is so strongly marked with an elevation of character and charity of disposition, as that of clemency. It is the mother of peace and tranquility, and in its exercise, man feels the influence of great and amiable feelings. How truly and beautifully

does the bard of Avon say, "it blesseth him that gives and him that takes;" and that to "draw near the nature of the gods," we must "draw near them in being merciful."

In the bestowing alms, or the display of all those philanthropic emotions which so often are the theme of eulogium, it is true mankind evinces virtues of a humane and praiseworthy nature; but to forgive, where we have the power to retaliate—to pardon, where offence is premeditated—to be merciful, where vengeance would be just—unquestionably is proof of exalted sentiments of virtue, and generosity of mind deserving of applause.

There is a graciousness of majesty, a mercifulness of conduct in that prince who, elevated in might, and having at command, the fortunes and lives of thousands, yet shines in the holy garments of clemency, that deserves the highest commendations; for although it must be acknowledged on all sides to be the duty of all, whether king or subject, bond or free, rich or poor, to practise virtue, and "do unto others as we would they should do unto us,"—yet when, in a situation with wealth and power at command, with every opportunity of gratifying the most ambitious wishes of the soul, we behold a prince just and merciful, and returning good for evil, it presents a spectacle of virtue in the greatest of situations and most becoming of characters. Yes, mercy, an attribute of the Deity—shining moral of man—mild and glorious in its administration—"becomes the throned monarch better than his crown."

Lord Bacon says, a man in taking revenge makes himself even with his enemy; but in passing it by, he is his superior; he rises above the impetus of passion, and displays a clemency worthy of emulation. How many of the hatreds and animosities which corrode and destroy the tranquility of society, would be avoided, were merciful sentiments more nourished by the powerful, the proud and tenacious—

"Soon would Passion's troubled night depart,
"And the Star of Peace return."

Clemency, however beautiful and interesting it may appear in the lower ranks of society, is more important and better calculated for the sphere of court and power. On the one hand it is only directed towards minute and trivial things; whereas on the other its relative application is to things of a more extensive nature and of longer duration.

Where power is used only to oppress, and distinction but to awe, the great body of the people will despise and hate the oppressor, and feel no regard for that monarch, "whose frowns are messengers of death." But where a character presents itself arrayed in majesty and condescension, in justice and mercy—where the splendour of rank is but secondary

to goodness of heart, and where passion is subservient to reason—a monarch possessing these traits will draw around him the hearts of his subjects, and repose in peace in their arms, without fear for his safety, or apprehension for his honour; they will surround him with a wall of love, and be the safeguard and protection of his kingdom.

Augustus Cæsar was remarkable for the clemency of his reign, and in some instances his conduct shines in brilliant beams of mercy. When informed that the ungrateful Cinna was in a conspiracy to murder him, so far from taking vengeance on the culprit by punishing him in a sanguinary manner, he held a long and friendly conversation with him, in which he represented the traitorous and heinous action he had like to have been guilty of, in so convincing a manner, that even Cinna himself was struck with horror. Cæsar pardoned him, raised him to an honourable station, and by these means secured his friendship and fidelity ever after. Here was clemency deserving a wreath of glory! a lenity rare and sublime! Many similar anecdotes are related of this distinguished character, in which moderation and graciousness are prominent traits.

In the scale of justice, mercy should ever turn the beam; and in the exercise of authority, to be lenient as possible will be the means of rendering others happy and content, and will protect the conscience of the incumbent from many pangs of remorse. With Shakspeare we will say,

“Sweet mercy is nobility’s truest badge.” X.

From the Literary Casket.

SANCTITY OF MARRIAGE.

Although the caption of this article has been, by turns, the theme of poets, moralists and divines, of every age and country, I still think that many important and useful ideas remain to be suggested on the subject. If those, therefore, which I am about to offer should haply meet your approbation, you will, no doubt, consent to lay them before the public, through the medium of your new Magazine.

It is the repeated declaration of religion, as announced in the sure and infallible word of its author, that the institution of marriage is of divine appointment, and under the control and direction of the Divine Law. Thus it is written, that “at the beginning He made them male and female, and said, for this cause shall a man leave father and mother and cleave unto his wife;” and then it is added, “what therefore God hath joined together let no man put asunder.” From which words it is plain that the marriage covenant is of divine appointment and of divine establishment. Various laws are also given in other parts of the

Sacred Writings, for the regulation and government of the conduct of the parties united together under this holy contract.

Marriage, therefore is at once sacred in its origin, and sacred too, in the authority by which its duties and obligations are sanctioned. For what is instituted by the author of all *holiness*, must needs in itself, be *holy*; and that which He has thought proper to regulate, must necessarily (if those regulations are attended to and observed,) be both *sacred* and *solemn*. It follows as a consequence, that marriage is pleasing and acceptable in his sight, since it cannot be for a moment supposed that He would either institute or regulate any ordinance but what was in the most perfect agreement with Himself, of course what is pleasing and acceptable to Himself.

Let it not be here objected, that the sacredness and sanctity of which I am speaking, are in general lost sight of, and that mankind are little disposed to acknowledge, either the divine origin of marriage, or the divine law by which it was intended to be controlled; for I am not now treating of the *perversion* of this holy institution, but of the *institution itself*, in its primeval, pure and uncorrupted state.—It is, alas! too true, that marriage, like many other, even the best things, has been sadly degraded and defiled, and (partaking of the common criminality by which mankind have lost sight of the great end of their creation,) it has lost, at once, both the dignity of its origin, and the sanctity of its regulations. But shall we argue, then, against that dignity and against that sanctity, merely from their *abuse* or their *denial*? Shall it be said that divine institutions are not sacred, merely because sensual men have been corrupt enough to profane them? And shall we call *marriage*, for instance, a mere civil and political contract, because some self-styled philosophers have thought proper to regard it in no higher point of view? Surely both reason and religion disallow and disclaim all such unfair judgment, whilst they unitedly declare, that all things ought to be estimated according to what they *are in themselves*, in the sight of *the Deity*, not according to what they are *mistaken to be* in the corrupt and fallible decisions of men; consequently, that marriage ought still to be regarded as a holy, sacred institution, highly pleasing in the sight of Heaven, notwithstanding all the perversion and abuse by which the follies and corruptions of mankind have disfigured and defiled it.

But the marriage covenant is not only divine in its origin; it is, also, instructive in its aim, being a *type* or *figure* of a *union*, still more sublime, as is expressly declared in the matrimonial service of the Episcopal Church, to which the reader is referred for an illustration of my meaning. And here I cannot help

applauding the English law which insists on the necessity of ratifying the marriage contract at the holy altar. Not that it is to be supposed that the *mere formality* of such ratification is enough, of itself, to constitute a marriage; but because it amounts to this declaration, that *religious principle is essential to marriage*, insomuch that no marriage can, (in the sight of Heaven) be genuine without it; and further, that the parties are obliged, as long as they live, to act towards each other from such religious principle, by keeping constantly in view the grand ends and intentions of the Divine Providence in ordaining and accomplishing their union.

And if the consideration of the sacredness of the marriage tie is thus obligatory upon those who have submitted to its restraints, it is no less so upon others. They, therefore, who are yet unmarried, are bound, also by the most sacred obligations, to reflect seriously on the divine origin, and the divine end of the conjugal covenant. For if, in the common concerns of life, it is a reproach to a man's understanding and principles, to act rashly and without thought, how much more so in this great and very important concern! It is of no avail to urge, on this occasion, the fashion of the world, because if we take that for our general rule of conduct, we may soon make shipwreck of all that is most wise and valuable and holy. Besides, the fashion of the world, in this case, is rather a reason why we should be more circumspect; since if the world be wicked and foolish enough to make light of a most sacred and divine ordinance, the consideration that such criminality is becoming fashionable ought to put us more on our guard against the infection.

The obligation, however, to be serious and deliberate on the subject of marriage, is not to be considered as a prohibition against marriage; for when the great Author of this institution requires us to regard it as sacred and holy, He must needs mean rather to recommend it to our choice, than to forbid our compliance with it. It is, therefore, no proof, either of virtue or of wisdom to reject this heavenly ordinance, because it can never be either virtuous or wise to oppose or to decline the appointments of the Almighty. The virtue and wisdom rather is to obey his requirements, and act according to the laws of order which he has been pleased to institute. But this we can never do in the case of marriage, until *religious principle* be regarded as the *first link* in the conjugal chain, and goodness and truth be considered as the brightest jewels in the conjugal crown.

I am well aware that these observations on the important subject of marriage, will not be found in agreement with the sentiments at this day current in the world; for it is, alas! the

unhappy and sinful propensity of man to separate the *pleasures of sense*, from the *joys of religion*; the *gratifications of appetite* from their *consecrated end*; the delights of marriage from the divine fountain and source in which those delights originate. But let those who know and feel the importance of this subject, endeavour to restore to marriage the *purities*, the *sanctities* and the *blessedness*, which its divine Author has been pleased to annex to the institution; and leave to others the miserable folly of degrading man to the condition of a brute, by separating from the conjugal covenant all that can tend to render it either pure, or holy, or happy.

CŒLEBS.

From the New-York Observer.

INTEMPERANCE.

A writer in the Statesman remarks, that "in the year 1822 *forty four* persons died in this city from intemperance, and that during the same period *thirty three* persons were sent to the Lunatic Assylum, whose insanity was caused by intemperance!" Shall nothing be done to arrest the progress of this depopulating and soul-destroying plague? Shall we turn a deaf ear to these cries from the mad-house, and the grave? Shall the reiterated appeal to our Christian feelings, and to common humanity, be unavailing? We will address then a motive, which is unfortunately more operative. We will prove that it is for *our interest* to adopt vigorous measures for the suppression of intemperance. We will prove that this destructive vice is the immediate cause of the heaviest tax levied upon the community. We will prove that the sums drawn from our purses for the support of men who have been suffered to render themselves miserable and useless, would build our canals, or our navy, pay our national debt, or enable us to extend the blessings of the Bible and of Christian institutions to every portion of the globe.

In the year 1816, the Moral Society of Portland made a Report, in which it was stated that out of 85 persons, supported at the work-house in that town, 71 became paupers in consequence of intemperance, being five-sixths of the whole number; and that out of 118, who were supplied at their houses, more than one-half were of that character. The expense of supporting the poor in Portland, during the year referred to, was upwards of 6000 dollars, more than two-thirds of which, it was estimated, went to support those who were made paupers by their vices. Thus did a town, containing little more than 7000 inhabitants, tax itself 4000 dollars a year to support the victims of intemperance. If such is the fact in a place where there is virtue enough in the people to support a Society, established

for the purpose of suppressing vice and immorality and where all the respectable part of the community are arrayed against this vice in particular, what must be the case in those parts of the country where no such restraints exist? Yet, if we suppose that the rest of the country pays only in the proportion of the town of Portland, we shall find, that in the shape of poor taxes, the people of this state pay every year \$800,000 for neglecting to adopt vigorous measures for the suppression of intemperance; and if we extend this calculation to the United States, it will be found that the nation is taxed on this account more than Six MILLION DOLLARS annually!

Six million dollars will pay for the canal from Lake Erie to the Hudson. Six million dollars will open a still-water navigation across the Alleghany mountains from the Ohio to the Chesapeake. Six million dollars is more than the annual expense of the national government under Washington's administration. Six million dollars, per annum, would in a few years, extinguish our national debt. Six million dollars, per annum, would constantly support twenty ships of the line, and twenty first rate frigates in actual service. Six million dollars, annually, for twenty years, would supply every family on earth with a Bible.

Let it be remembered, then, that Intemperance is the cause of the heaviest tax which is paid by the people, and let no man hereafter complain of the weight of taxes, who refuses his support to associations for the suppression of intemperance. If our representatives wish to build roads and canals without increasing the burdens of their constituents, let them suppress tippling houses. If our national government wish to increase the navy, let them tax whiskey; and if the Christian philanthropist wishes to confer a double benefit upon his species he will do all in his power to destroy those vices among his own countrymen, which now exhaust his income, that he may have a larger charity to bestow upon the perishing heathen.

Missionary.

MISSIONARY STATIONS.

For the following alphabetical list, containing the Protestant Missionary Stations throughout the world; the societies which established them; the time when established; and the Missionaries employed, we are indebted to the *American Missionary Register of 1820*.

AGRA. A large city in India, 800 miles N. W. of Calcutta.

Baptist Missionary Society.—1811.

— Peacock.

Church Missionary Society.

Abdool Messeeh, Native Reader.

J. Lyons, Superintendent of Schools.

— Daniel, Schoolmaster.

ALLAHABAD. An ancient city of India, situated at the junction of the Jumna with the Ganges, about 490 miles W. N. W. of Calcutta.

Baptist Missionary Society.—1814.

— Macintosh. Nripata, a Native.

ALLEPIE. A large town on the Malabar Coast, 40 miles from Cochin, 60 North of Quilon, and 120 North of Cape Comorin, 13,000 inhabitants, in the vicinity of the Syrian Christians. The inhabitants consist of Moormen, Parsees, Gentoos, and R. Catholics.

Church Missionary Society.—1816.

Thomas Norton.

AMBOYNA. A Dutch island, 32 miles in length and 10 in breadth, lying off the South-West coast of the island of Ceram—about 3230 miles S. E. of Calcutta.

Baptist Missionary Society.—1814.

Jabez Carey.

London Missionary Society.—1814.

Joseph Kam.

Since Mr. Kam's arrival, more than 1200 heathens and Mahomedans have, through his instrumentality, professed Christianity. In the autumn of 1816, Mr. Kam visited several of the Molucca islands. His ministry was joyfully received. In some of the islands, the natives destroyed all their idols, and a number of houses erected for the worship of the devil. In the succeeding autumn he renewed his visit. He was every where received as an angel from Heaven, and multitudes, among whom were kings and chiefs, received from his lips the joyful sound of salvation.

AMERICAN INDIANS. Under this head we include all the Missionary stations in the territories of the United States, Canada, Labrador and Greenland.

American Board of Commissioners for Foreign Missions.
CHEROKEE NATION.

Brainard, 1817; Talony, 1819; Creek Path, 1820; and Fort Armstrong, 1820.

At these several stations are the Rev. Mess. Ard Hoyt, Daniel S. Butrich, and William Chamberlain, *Missionaries*, with the wives of Messrs. Hoyt and Chamberlain; Messrs. Moody Hull and Milo Hoyt, *Schoolmasters*, with their wives; Messrs. Abijah Conger, John Talmage, and John Mott, *Mechanics and Farmers*, with their wives; and Catharine Brown, a native convert, now teaching a female school. Three or four assistants are under appointment, and soon to be sent out.

CHOCTAWS.

Eliot, 1818; and a station on the Tombigby, not yet named, 1820.

At this last mentioned station, as at some of the newly occupied stations in the Cherokee nation, the residents are not yet permanently fixed; but the Choctaw mission at present consists of the Rev. Cyrus Kingsbury, *Missionary and Superintendent*, with his wife; Rev. Alfred Wright, *Missionary*; Mr. Loring S. Williams and wife, *Schoolmaster*.

and Schoolmistress; Dr. William W. Pride, Physician and General Assistant; Mr. Moses Jewell, House Carpenter and Millwright and Mr. Isaac Fisk, Blacksmith. Messrs. Joel Wood, Zechariah Howes, and Anson Dyer, Farmers and Schoolmasters, with the wife of Mr. Wood, are supposed to have arrived about the middle of July; and Messrs. John Smith, Calvin Cushman and Elijah Bardwell, with their families, and Miss Hannah Thatcher and Miss Judith Frissell, are appointed for the same mission, and are now preparing to go out.

CHEROKEES OF THE ARKANSAS.

A station, soon to be occupied by the Rev. Messrs. Alfred Finney, and Cephas Washburn, Missionaries, with their wives; and Messrs. Jacob Hitchcock, and James Orr, Farmers and Schoolmasters, now on their way. Others are soon to be sent out.

Baptist Board of Foreign Missions.
ST. LOUIS.—1817.

A town at the junction of the Missouri with the Mississippi.

John M. Peck, James E. Welsh,

A school was opened by these Missionaries in the beginning of 1818.

Committee for propagating the Gospel in the State of New-York.

ONEIDA.

An Indian settlement in the county of Oneida.

Reader, Catechist and Schoolmaster.

Mr. Eleazer Williams.

New-York Missionary Society.

Two Stations.

1. Tuscarora Village.—1801. Rev. James C. Crane, Missionary.

2. Seneca.—1811. Mr. Jabez B. Hyde, Reader and Catechist, and Mr. James Young, Schoolmaster.

Society for promoting the gospel.

NIAGARA.

In Upper Canada, between Lake Ontario and Lake Erie.

Robert Addison.

KINGSTON.

In Upper Canada, on the northern shore of Lake Ontario.

George Okill Stuart, Missionary to the Mohawks.

John Green, Schoolmaster to Do.

John Hill, Reader and Catechist to Do.

United Brethren.

Goshen, on the Muskingum, 1734; New Fairfield, in Canada, 1734, and renewed in 1816; Spring Place, among the Cherokees, 1735.

Missionaries.—Rev. Messrs. A. Luckenback, J. R. Schmidt, C. F. Dencke, and John Gambold.

LABRADOR.

Three Stations: Nain, 1771; Okkak, 1776; and Hopedale, 1782.

Missionaries.—At the first, Rev. Messrs. Halter, Koerner, Kunath, Mieller, Schmidtman, and Schrieber; at the second, Rev.

Messrs. Knaus, Kohlmeister, Lundberg, Maron, and Sturman; and at the third, Rev. Messrs. Beck, Knoch, Meisner, Mohrhardt, and Nissen.

GREENLAND.

Three Stations: New Herrnhut, 1733; Lichtenfels, 1758; and Lichtenau, 1774.

Missionaries.—Rev. Messrs. Albers, Beck, Fleig, Gorcke, Grillich, Kleinschmidt, Kradick, Lehman, Mochne, and Mieller.

United Foreign Missionary Society.

Union.—1820.

Situated on Grand River, about 25 miles above its junction with the Arkansas.

The following Mission Family probably arrived at this station about the 20th of July.

Rev. Wm. F. Vaill, wife and four children; Rev. Epaphras Chapman and wife; Dr. Marcus Palmer, Physician; Messrs. Stephen Fuller, Abraham Redfield, John M. Spalding, Wm. C. Requa, Alexander Woodruff, and George Requa, Farmers, Mechanics and Teachers; together with the following unmarried ladies, as Teachers, Seamstresses, &c. Susan Lines, Eliza Cleaver, Clarissa Johnson, Mary Foster, Dolly E. Hoyt, and Phæbe Beach.

A Mission Family is soon to be sent out, by this society, to the Osages of the Missouri.

ANTIQUA. An Island in the West-Indies.

United Brethren.—1755.

Four Stations:—St. Johns, Gracebay, Gracehill, and Newfield.

Missionaries.—Richter, Stobwasser, Newby, Taylor and Ellis.

Wesleyan Missions.—1786.

Missionaries.—Wm. White, Joseph Maddock, and Thomas Pennock.

Church Missionary Society.

Four Stations;—Bethesda, Hope, English Harbour, and Falmouth.

Charles Thwaites, Superintendent of Schools.

Wm. Anderson, Resident Teacher at Bethesda.

Conversion of Negro Slave Society.

James Curtin, Missionary.

Thomas Croote, Schoolmaster.

ASTRACHAN. A city in Russian Tartary, at the mouth of the Wolga, near the north-west shores of the Caspian.

Edinburgh Missionary Society.—1814.

Rev. Mr. Glen, Missionary.

John Mitchell, John Dickson, Teachers, &c.

BAHAMAS. A chain of islands in the West Indies.

Wesleyan Missions.—1788.

Stations and Missionaries.

New Providence,

Roger Moore.

Eleuthera,

John Turtle.

Harbour Island,

Wm. Wilson.

Abaco,

John Davies.

BARBADOES. An island in the West Indies.

United Brethren.—1765

J. N. Gansen, J. A. Kaltosen, Missionaries.

Wesleyan Missions.

Moses Raynar.

A Sunday School of 100 children is established here.

Church Missionary Society.

Correspondent of the Society, Lieut. Robert Luger, R. A.

A school for coloured children has been lately established, embracing about 300 children. (To be Continued.)

SCHENECTADY AUGUST 2, 1823.

The Sabbath Schools in Utica have long been a source of delightful and profitable entertainment to the passing stranger who turned aside to visit them. The young men of that village deserve the highest commendation for their unwearied attention to an object claiming so much exertion and self-denial. The following, extracted from the Oneida Observer, will show that the teachers of the Schenectady Female Sabbath School are not the only persons who consider a Library to be an important appendage to such an establishment.

SABBATH SCHOOL LIBRARY.—The friends and patrons of Sabbath Schools in this town, will be waited upon during the present week, and solicited to aid the Teachers and Scholars of the Utica Union Sabbath School in forming a Library. The plan of this Library will be fully explained by those who have charge of the subscription. Donations in books and money, or either, will be gratefully received.

This appeal to parents, and to the charitable of this place generally, is made by those who have long been engaged in Sabbath Schools, in the fullest confidence; a confidence founded on the past experience of your munificence. They never have applied in vain. They know that to tell you what they stand in need of, is to have their wants supplied. On this occasion they need much, therefore they will ask of you largely, for the object is great. Great in its influence on the characters of the youth of this town. Sabbath Schools have no enemies here; the christian and the philosopher alike ascribe to them their consequence, and their salutary influence upon the morals of community. To your uniform countenance and support, may, in a great measure, be attributed the success and prosperity of the Sabbath School Union.

The utility of public libraries is generally acknowledged, and need not be advocated in support of the present plan of forming one for the benefit of the Sabbath Schools. A considerable portion of the scholars in these schools manifest a desire to read, who have not the means of procuring books of any description, except such small books as they receive for premiums for their recitations; others who have the means of purchasing books, are frequently misguided in the selection; and in some instances, there is reason to fear, they have received injury instead of benefit from a bad choice. The library now contemplated, is designed to remove both of these difficulties. It is intended to make it a permanent

institution; and in order to make it a respectable one, the present call on your liberality is made.

The general outline of the plan is as follows: The library to be the exclusive property of those who are, or hereafter may become scholars in any school belonging to the Utica Union, and to be under the care of the Directors of the said Union. Every scholar, or teacher, who has been such not less than three years, and having a certificate of the fact, on leaving the school, shall, under certain restrictions, be entitled to the privilege of drawing books from the library during his natural life. The value of a share is ten dollars, payable in books at a cash appraisal, or in money; but all scholars for the time being, have a right to draw books under the restrictions established by the bye-laws.

Great care will be taken by the Directors of the School Union, that no works of doubtful or immoral tendency are admitted into the collection. All controversial works on religious subjects will be excluded. For the small scholars, a selection of the most approved juvenile books will be made; but the library is to consist principally of Biography, History, Travels, Voyages, and Moral and Religious Works.

Weekly Summary.

The U. S. schr. Terrier, arrived in Hampton Roads, confirms the account of the capture of two piratical schooners, by Lieut. Wm. H. Watson, with the barges Gallinipper and Musquito. He reserved his fire till within pistol shot, when he cheered and poured it into them with great effect. When about to be boarded, the pirates jumped into the water, and made for the shore. The barges passing the schrs. cut them off from the beach, killed upwards of 40, and made 5 prisoners; having not a man of the crew killed or wounded.—Five of the pirates escaped by landing before the barges came up, and interposing a *lady* between themselves and Lieut. W.'s fire. All the officers of the squadron were well. The ships Hornet and Sea Gull, and schrs. Weasel and Fox, were the only vessels at Key West. The Peacock was off Vera Cruz. Nothing had been heard of the Spark. The John Adams was said to have put into Porto Rico. Midshipman R. Steed died of fever on board the Peacock on the 8th June.

Dr. Wm. Dusenbury, of Plattekill, was killed on Sunday of last week, by the kick of a horse.

On Monday morning last, Mr. W. Dinston, of Whitesborough, Oneida co. put an end to his existence with a razor.

The shock of an earthquake was felt in the villages of Lewiston and Buffalo in this state, and York, U. C. on the night of the 23d ult.

Poetick Department.

Helen Irving, or Helen Bell, daughter of the Laird of Kirconnell, celebrated for her beauty, had two suitors. The favoured one was Adam Fleming; the name of the other, whose addresses were favoured by the friends of the lady, has escaped tradition. The mutual lovers meeting in secret in the church yard of Kirconnell, were surprised by the jealous and despised lover, who levelling his carbine, Helen threw herself before Fleming, received the bullet in her bosom, and died in his arms. The first of the following laments is thought to be by her murderer; the second by her avenger.

FROM THE MINSTRELSY OF THE SCOTTISH BORDER.

FAIR HELEN.—PART FIRST.

O! sweetest sweet, and fairest fair,
Of birth and worth beyond compare,
Thou art the causer of my care,
Since first I loved thee.

Yet God hath given to me a mind,
The which to thee shall prove as kind,
As any one that thou shalt find,
Of high or low degree.

The shallowest water makes maist din,
The dearest pool the deepest linn,
The richest man least truth within,
Tho' he preferred be.

Yet nevertheless I am content,
And never a whit my love repent,
But think the time was a' weel spent,
Tho' I disdained be.

O! Helen sweet and maist complete,
My captive spirit's at thy feet!
Thinks thou still fit thus for to treat
Thy captive cruelly?

O! Helen brave! but this I crave;
Of thy poor slave some pity have,
And do him save that's near his grave,
And dies for love of thee.

FAIR HELEN.—PART SECOND.

I wish I were where Helen lies!
Night and day on me she cries;
O that I were where Helen lies,
On fair Kirconnell Lee!

Curst be the heart, that thought the thought,
And curst the hand, that fired the shot,
When in my arms burd* Helen dropt,
And died to succour me!

O think na ye my heart wassair,
When my love dropt down and spak nae mair!
There did she swoon wi' meikle care,
On fair Kirconnell Lee.

As I went down the water side,
None but my foe to be my guide,
None but my foe to be my guide,
On fair Kirconnell Lee

I lighted down, my sword did draw,
I hacked him in pieces sma',
I hacked him in pieces sma',
For her sake that died for me.

O Helen fair, beyond compare,
I'll make a garland of thy hair,
Shall bind my heart for evermair,
Until the day I die.

* *Burd Helen.*—Maid Helen.

O that I were where Helen lies!
Night and day on me she cries;
Out of my bed she bids me rise,
Says, "haste and come to me!"

O Helen fair! O Helen chaste!
If I were with thee, I were blest,
Where thou lies low, and takes thy rest,
On fair Kirconnell Lee.

I wish my grave were growing green,
A winding sheet drawn ower my e'en,
And I in Helen's arms lying,
On fair Kirconnell Lee.

I wish I were where Helen lies!
Night and day on me she cries,
And I am weary of the skies,
For her sake that died for me.



ODE FOR A LODGE OF GRAND ELECT MASONS.

Tune—*The Beggar.*

Before th' eternal Master,
Let ev'ry mortal bow;
From hearts his mercies feeling,
Let grateful incense flow.

[CHORUS.]—Here his holy name we know;
And his holy name we know,
we know,
we know,
And his holy name we know.

Where suns and stars are rolling,
And in the smiling green,
Though the wide earth and ocean,
The Builder's hand is seen.
[CHORUS.]—And his holy name, &c.

The skies arch'd by his wisdom,
Show forth his wondrous skill,
And ev'ry fleeting moment
Declares his goodness still.
[CHORUS.]—And his holy name, &c.

The lightning's blaze, the thunder,
And Etna's lurid flame,
Bid nations dread his power,
And fear his awful name.
[CHORUS.]—And his holy name, &c.

He's cloth'd with truth and justice,
Then trembling, fear his rod,
When he proclaims to mortals,
"Prepare to meet your God."
[CHORUS.]—And his holy name, &c.

Let the great light of Masons
With hope inspire your breast;
Point to the Star of brightness,
And show the promis'd rest.
[CHORUS.]—Where the heav'nly name you'll know,
And the heav'nly name you'll know,
you'll know, &c.

When in the tomb reposing,
Your frame in ruin lies,
The vault of death shall open—
The Word shall bid you rise.
[CHORUS.]—And his heav'nly name you'll know.
And his, &c.

Built on the Rock of ages,
Your work shall stand the test;
The pass-word then shall greet you,
"Come enter into rest."
[CHORUS.]—And his heavenly name you'll know,
And his, &c. *Rev xxii. 16.

Schenectady, 1823.